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ABSTRACT

The paper suggests that by studying the Hawaiian plantation system, seventh graders can gain understanding of personal values and ethnic heritage. The current racial and cultural diversity in Hawaii is a result of mass immigration initiated in 1876 by the needs of the sugar and pineapple industries. Over 400,000 field workers from China, Japan, the Portuguese Azores, Korea, Spain, Puerto Rico, and the Philippines were brought to the plantations, lived in segregated quarters at the direction of plantation owners, and managed to unite and strike against the companies in 1946. A sample of seven study units for seventh grade social studies classes is contained in the paper. Based on a short story about the daily life of a young, male Chinese field worker, the units involve students in constructing his family's monthly budget and a savings goal; writing letters to his parents in China; and analyzing plantation work songs for clues about workers' lives, attitudes, and aspirations. (AV)

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THE PLANTATION SYSTEM IN THE ETHNIC CONSCIOUSNESS OF HAWAII

(A Rationale for the Study of t[illegible]lantation in Values Education)

Marianne Andrews Hung

Presented at the World Educators' Conference

Honolulu, Hawaii

July 14, 1976

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THE PLANTATION SYSTEM IN THE ETHNIC CONSCIOUSNESS OF HAWAII

FOCUS ON VALUES — WHY SHOULD WE TEACH THEM?

Oscar Wilde defined a cynic as a person who knew the price of things, without knowing their value. Perhaps, his pronouncement is as succinct a description as any today of the dilemma facing modern man, his children and, therefore, the modern educator. In the last few decades, schools have been the focus of inordinate demands. The sheer quantity of knowledge increases daily — how to keep pace with it? A variety of procedures to impart this knowledge to students involves periodic overhauls of educational curriculum — how to encourage innovation without destroying tradition? Finally, because our generation has questioned so many of American society's fundamental beliefs and institutions, our children are growing up facing a bewildering array of alternatives, out of which they must, somehow, construct a meaningful, personal philosophy. Although the cultivation of specific beliefs, attitudes and values has long been a part of good curriculum design, many educators now consider the focus of curriculum to be "values education." They advocate a balance between man's acquisition of precise, objective knowledge (i.e., the "price of things") and his awareness of the importance of basic, underlying assumptions (i.e., "values") in shaping his world view.

WHICH VALUES SHOULD WE TEACH?

Today, it is no longer possible to teach our children one set of values. Even the criteria for good, American citizenship have changed. When one of America's best known public servants, Senator William Fulbright, included conscientious objection and passive resistance to our national policy in Viet Nam as evidences of "higher patriotism," he exemplified a turning point in American values. Americans have not so much lost their values, as re-defined them, both broadening their sense of responsibility to include the world community and narrowing it to exclude all but the exploration of the self.

The existence of these changing attitudes has presented modern educators with a great challenge. Since alternative sets of values are a reality, curriculum designed to present them could be an exciting, informative experience for teachers and students. As the presentation of alternatives already involves the values of tolerance and respect, let us assume that these are worthwhile goals and confine the rest of this paper to an exploration of one program designed to achieve them — a study of the Hawaiian plantation system from 1886 to 1946, written for seventh grade social studies classes.

HOW CAN WE TEACH VALUES? RATIONALE FOR PLANTATION UNIT

The Hawaiian plantation unit, entitled People of the Plantation, attempts both to trace the origins of Hawaii's racial-cultural mélange and

to provide some basis for the understanding of contemporary Hawaiian society. Its conception reflects changing currents in national and local thought. During the past decade, American educators have become increasingly cognizant of the mounting wave of multi-racial, -ethnic and -cultural awareness which has influenced political, economic, intellectual and social developments throughout this country. Peoples' Parties, neighborhood co-ops, store-front schools and university ethnic studies' departments have become household phrases in most American communities. The rallying slogan, "Black (Brown, Yellow, Red, as well as White) is Beautiful!," has prodded some of the nation's foremost industries to provide an array of "looks" and products to suit the most catholic tastes. American children of both recent and long-assimilated immigrant parentage have rediscovered their ethnic heritage and are demanding that parents and schools teach them something about their past history and tradition.

In the past few years, Hawaii has also been undergoing similar, external symptoms of a potential, large-scale, ethnic conflict. Due to the Islands' limited land area and to the nation's recent, economic crisis, Hawaii's people have had to compete with each other for their jobs, living space, education and recreation. Current competition has often sparked conflict, whether covert or overt. It has encouraged division along many old and new lines, including ethnic and cultural lines. As our state's schoolyards and classrooms are increasingly becoming a locus for demonstrations of ethnic distrust and hostility, it is of paramount importance that educators develop curriculum to: foster pride in each child's background and future in this state; instill tolerance for each other's values, goals and lifestyles and disseminate knowledge about the interaction of Hawaii's diverse groups throughout the span of Hawaiian-American history. While I was aware that many factors, relevant only to contemporary Hawaii, could help to account for this phenomenon, I also realized that a key to the racial, ethnic and cultural misunderstanding underlying Hawaii's population was to be found in the period of mass immigration, initiated by the needs of the plantation system.

THE PLANTATION: CONTEXTUAL SETTING FOR SHAPING HAWAII'S INTERCULTURAL VALUES

The plantation system was integral in shaping the ethnic consciousness of Hawaii. Chronologically, this institution spanned a long period in modern, Hawaiian history, dominating its politics, economics and society from 1876 (when the Hawaiian monarchy signed a Reciprocity Treaty with the United States government, permitting Island sugar to enter mainland ports, duty free) to 1946 (the year of Hawaiian labor's first, successful, territory-wide strike against the Big Five agencies). Demographically, the sugar and pineapple industries were responsible for bringing over 400,000 people from different corners of the earth to mingle with the Islands' native and haole populations, creating the unique, racial-cultural mixture which is part of Hawaii's heritage today. The plantation system provided the opportunity for people of many cultures to interact with each other, but it also attempted to indoctrinate the plantation workers

into a system of segregation: racially, economically and socially. The dominant group, composed of white, American planters and their Honolulu business associates, largely resisted the idea of assimilation, prefering to keep control over their workers through a system of cultural separatism. For example, plantation camp life was physically set up to separate workers according to ethnic group, workers' wages were paid in the same manner and a system of living, designed by the bosses to reinforce attitudes of mutual distrust, competition and even hostility, was constantly in action.

In 1885, one plantation manager publicly stated that the strength of the plantations was dependent upon two factors: (1) mutual cooperation among its leaders and (2) "reduction of opportunities for (labor) combination . . . through the employment of as many nationalities as possible . . . " This statement became well known as the planters' "divide and conquer" strategy.

Despite the pervasiveness of this strategy, however, the workers did occasionally unite and learn to live with each other. This tendency is not difficult to imagine, when one realizes how similar were the problems that all immigrants faced: isolation and loneliness; struggle for survival and, eventually, for improvement of their lot; hard labor, low pay and bleak surroundings; unfamiliarity with American customs and many more. The trend towards unity was partial and very slow, however, until the arrival of union organizers from San Francisco in 1934-1935. These internationally-oriented longshoremen and warehousemen sensibly preached a settling of ethnic labor differences and emphasized the common struggle of all plantation workers against Hawaii's elite, managerial control. Although, in 1946, Hawaii's agricultural workers successfully concluded their first, territory-wide strike, breaking the absolute control of Honolulu's Big Five agencies and bringing about "a degree of collaboration and fraternization along race lines which had never previously been thought possible," according to Dr. Andrew W. Lind, one of the University of Hawaii's most eminent sociologists, values of cultural pride and superiority still pervaded the society. Modern Hawaii retains many of the remnants devised by the plantation system stratedy.

THE PLANTATION: EDUCATIONAL TOOL FOR UNDERSTANDING HAWAII'S ETHNIC HERITAGE

Unit Design: This study of the Hawaiian plantation system has grown around the theme of the individual's relationship with the plantation environment. After researching the experiences of numerous individuals, who came to these Islands in order to work on the sugar and pineapple farms, it became increasingly apparent that the plantation system which, on the one hand, was run with superb single-mindedness and cooperation among its leaders was, when viewed from other perspectives, a far more heterogeneous and complex entity. These varied perspectives were held by field and mill workers, lunas, dockworkers, steamship captains, botanists, mechanics, immigrant wives, school teachers and

a host of other people, connected to the plantation. Among these occupational groups, the field workers were the most numerous, about 400,000 having been brought from China, Japan, the Portuguese Azores, the Solomon Islands, Korea, Spain, Puerto Rico and the Philippines during the sugar industry's dominant period (from 1880 to 1940). Although many of these immigrants either returned to their homeland or traveled on to the mainland, many also remained in the Islands, raising and educating their families, branching out into new occupations and contributing to the unique racial-cultural mixture which characterizes Hawaii today. The story of these people forms the basic structure and provides the majority of material for this unit.

Student readings and activities are organized around the study of several individuals' experiences with the plantation system. This method is highly efficient and rewarding when teaching elementary and intermediate students. Not only does it sharpen student awareness, curiosity and participation in the learning process by "making it all come alive," it is also a useful device for simplifying and clarifying abstract issues and events, without destroying the significance of their impact on our own or on future times. In order to illustrate this point, I will present some of the experiences of the ninth grade class which pilot-tested this unit. Many of the students were poor readers, who were having difficulty with a program in American government designed for their grade level. Most were not enthusiastic about learning facts and generalizations about an economic system, even one so important to their own state. They were quite unaware of the human aspect of the plantation or of its relationship to most of their lives.

By beginning the unit with research on their own family trees, the students discovered that most of their grandparents or great-grandparents had come to Hawaii to work on the plantations. After reading, discussing and viewing a story and slides based on one Japanese immigrant's reminiscences, the students were able to grasp the complexity and confusion of most people's reactions to leaving their old home and establishing a new one, thousands of miles away. This introductory section, called Homeland — Arrival, should only take three or four days to teach.

The second section, which comprises the bulk of the unit, takes about thirty days to teach and consists of a variety of activities designed to present the panorama of plantation life from the last decade of the Hawaiian monarchy through the 1920s. Its title is simply The Plantation and its focus is primarily on the plantation as a system, made up of individual and separate parts, interacting together to form a whole. In order for students to gain some experience with (as well as knowledge about) actual plantation problems, they were asked to: speculate about early sugar processing methods after looking at a series of early photographs; read a sugar planter's journal and construct a scale model plantation on a base map; grapple with their own solutions to irrigation and transportation problems; immerse themselves in the monotony, frustration and future plans of a Chinese field worker, by balancing his family's monthly budget, writing a letter home to his parents and creating their own plantation work songs. By the end of this section, the class was better equipped to

understand and evaluate the contributions of the people from diverse social classes and ethnic groups who were part of the Hawaiian plantation. Many students were also left with the impression of a powerful, pervasive system, accepted by most levels of the community and actively opposed by a very few. In the final section, students confronted some of the inherent inequities of the plantation system and one significant method of resolving that situation.

The third and final section, entitled The Beginnings of Organized Labor, was designed to make students aware of the need to change some of the basic tenets of the old plantation system, in order to extend the opportunities for wealth, social mobility and decision-making power to more of Hawaii's people. This objective is achieved initially through student participation in a simple simulation called Star Power, in which the majority of my class experienced feelings of personal frustration and alienation from the game. In the debriefing session, questions were formulated to link the recent simulation experience with a growing awareness of what it meant to be a field worker at the bottom of the plantation hierarchy. That awareness was then sharpened and given a factual base through hypothesis building and testing exercises, including interviews with people who did, at some time, work on the plantations. Again, talking with members of their own community helped many of my students to better appreciate their parents' early struggles and to see their own lives as an important part of their parents' plans. There was a discernible growth in self-awareness among a number of my students at the conclusion of this unit, as indicated by comments on the evaluation questionnaires.

Theoretical Overview: The Hawaiian plantation unit is based on a conceptual model of the individual's relationship with the plantation environment. A conceptual model is useful because it provides us with a frame of reference in which to place various contexts of the individual's relationship to the system while, at the same time, it presents an overview of these relationships. In addition, this kind of a model identifies the elements of the system which form the unifying thread of this unit and establishes the connection among these elements.

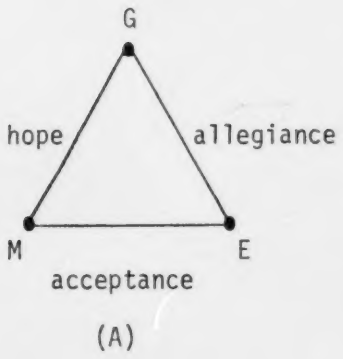
An important focus of this unit is how certain individual values, goals and expectations of fulfilling these goals change through exposure to the plantation environment. This unit delineates three periods of change, represented in the three sections: Time 1 (Homeland – Arrival); Time 2 (Plantation) and Time 3 (Beginnings of Organized Labor). The emphasis of the three time periods is experiential rather than chronological because they are phases of the individual worker's or owner's perception of his relationship to his goals and environment. Each member of the plantation probably experienced each of the stages described below, no matter at what chronological period he arrived in Hawaii.

The changing relationships between man, his goals and his physical environment are represented below and on the following page as a series of triangles of various shapes and sizes. The angles of each triangle, however, are always designated by the letters: M, G and E, standing for Man, his Goals and his Environment.

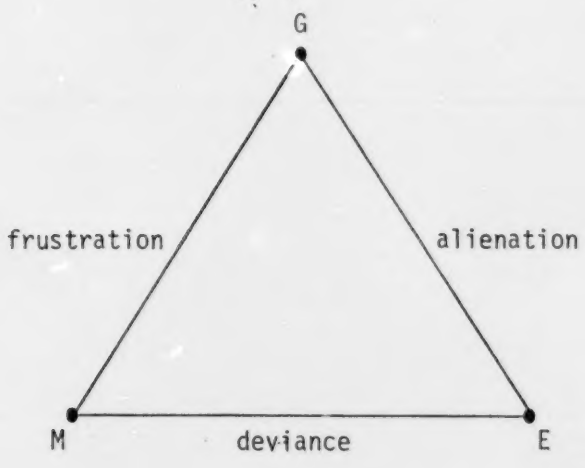
In Figure 1, Triangle A depicts a satisfactory inter-relationship among the three entities -- almost an ideal society -- in which man, having only a short distance between himself and his goals, can reasonably hope to fulfill them and, therefore, is loyal and accepting towards the environment which makes this possible. Triangle B, on the other hand, depicts an unsatisfactory inter-relationship, in which man is frustrated at the small chance of realizing his goals (due to the great distance between M and G) and is, therefore, deviant and alienated from his environment.

Figure 1

A Conceptual Model of the Individual in the Plantation Environment



(A)



(B)

Figures 2, 3 and 4, respectively, depict most immigrants' dreams about their chances for a better life in their new homeland, disillusioning experiences with the harsh realities of plantation life and, finally, their own attempts to alter that reality by bringing the fulfillment of their goals closer through deviant behavior towards the established environment.

Figure 2

Time 1 (HOMELAND – ARRIVAL)

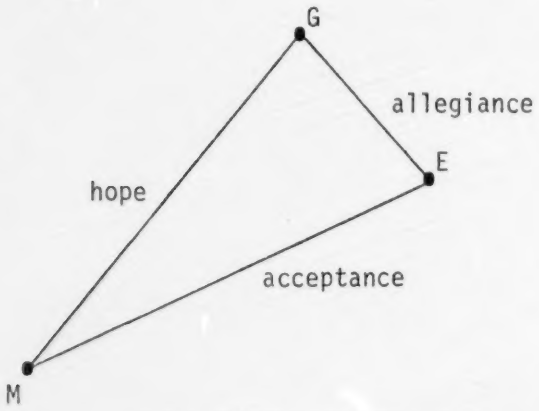


Figure 3

Time 2 (PLANTATION)

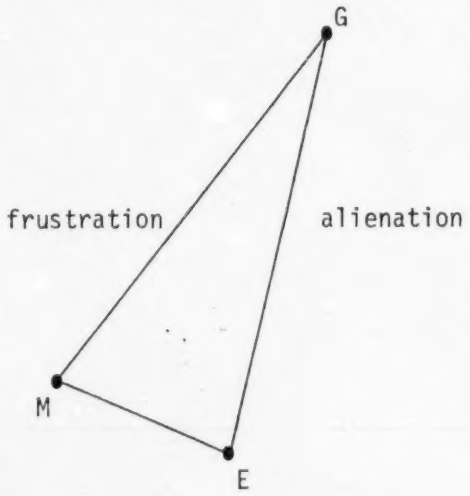
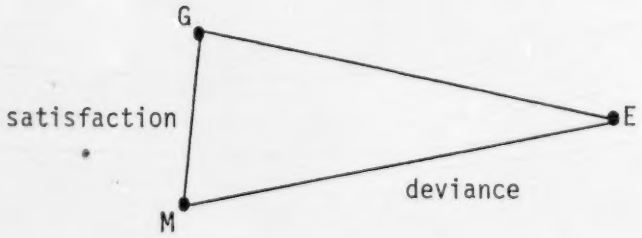


Figure 4

Time 3 (BEGINNINGS OF ORGANIZED LABOR)



DESCRIPTIONS AND EXAMPLES OF PLANTATION MATERIALS

Although political, economic and cultural developments based on the plantation experience pervade courses in Hawaiian history, there have been very few attempts to study and understand the plantation system itself. In the concluding portion of this paper, I will briefly describe three categories of plantation materials which are available to Hawaii's teachers: (1) student readings and activities accompanied by a specific lesson plan; (2) readings accompanied by discussion questions which suggest activities and (3) materials with no teaching guidelines.

The first category of materials, entitled People of the Plantation, is a nine-week unit for seventh and eighth graders, which I designed and pilot-tested at the University of Hawaii's Laboratory School in 1975 - 1976. The readings and activities focus on two themes: the geographical - technological setting for the plantation system and the people who made it possible. Activities are designed to reinforce the theme of the reading material (usually, a fictional narrative based on personal interviews and oral history tapes.) For example, "The Journal of George Halifax - Sugar Planter" introduces basic questions: "What is a plantation?"; "Where is it located?"; How does it operate?"; "What are some important problems which must be solved to make sugar a profitable industry?" Students grapple with these problems by building a scale model plantation, coping with irrigation and transportation technology, discovering how the boss relates to different ethnic working groups, etc. In contrast, "A Day In The Life of Ah Sing Chong" describes the system from the viewpoint of an immigrant field worker. Students become more aware of his present difficulties and future dreams as they construct his family's monthly budget (including a savings goal to buy his own store), write letters to his parents in China and analyze plantation work songs for clues about a working man's or woman's life which they couldn't tell their bosses. I have included copies of these readings and activities at the end of this paper.

In the second category, Dr. Nancy Young, Administrator for the General Assistance Center for the Pacific, has compiled a variety of booklets devoted to the history and aspirations of all Hawaii's ethnic groups. Many of her readings include descriptions of life on the plantations. At the end of each section of these readings, she has provided discussion questions and suggested activities. Stories of Hawaii, are available from The General Assistance Center for the Pacific, copyright 1975.

Two excellent resource centers for plantation materials in the third category are the University of Hawaii's Ethnic Studies Department and the Multi-Cultural Center. Both Ms. Davianna McGregor, Ethnic Studies' Acting Director, and Ms. Karen Matosue, Director of the Center, have collected a wealth of songs, slides, photographs, oral history tapes and newspaper clippings which are available to teachers and curriculum developers, as supplements to existing programs.

CONCLUSION

The research, design structure, writing and teaching of plantation studies for the past two years has shown me that a conscious effort to demonstrably improve student awareness, knowledge and understanding of and respect for alternative values, based on diverse racial, ethnic and cultural patterns, can be successful provided students and teachers have access to a variety of materials and a thorough, imaginative curricular design.

A DAY IN THE LIFE OF AH SING CHONG

Written by: Marianne Andrews Hung
for: People of the Plantation, 1975.

A DAY IN THE LIFE OF AH SING CHONG

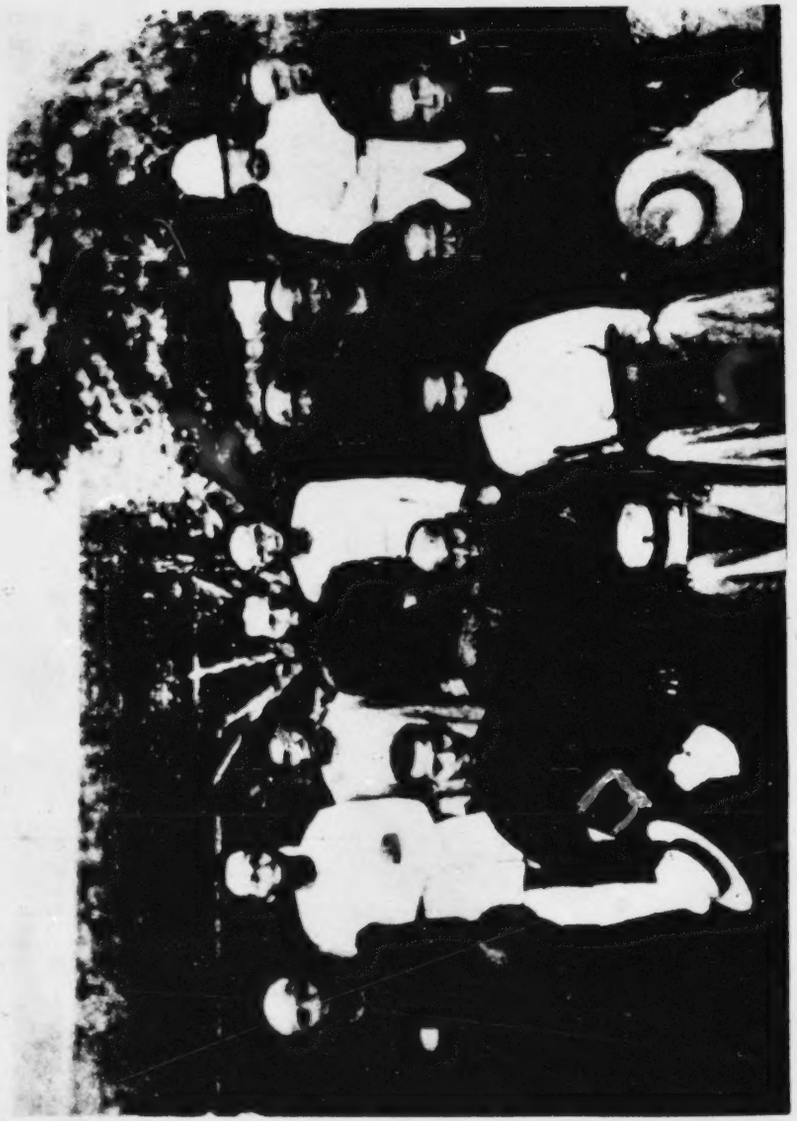
"Rrrrrrrrrriiiiiiiiiiii!!" Four o'clock in the morning. The siren shrieked over the plantation, echoing from the sugar mill to the workers' camp, about a mile away. Ah Sing Chong jumped up from the thin, straw mat tacked to the floor of the sleeping platform, and nearly bumped into his friend as they rolled up their blankets, shoved them against the wall, and elbowed six other men out the door to be first in line for the pump. Splashing cold water on his face, Ah Sing shook the sleep from his eyes and hoped it wouldn't rain. Winter on Kauai wasn't too cold, but it was very wet and he had no raingear. The camp women had not yet sewed the stiff, muslin cloth, dipped in boiling linseed oil, for this newest arrival to Camp Two on Makaweli Plantation.

Ah Sing didn't have to get dressed, as he slept in his blue cotton kimono and trousers. He just grabbed his lauhala hat and rushed over to Obasan Haru's community kitchen to gulp down a breakfast of rice, miso (soybean) soup and green vegetables. Haru also filled the single men's lunch cans. There was usually enough to eat, but it was the same every day: one pint of rice, one pint of tea and a smaller portion of pickled vegetables, plum and dried fish. In order for the cook to prepare food for several hundred men, she had to get up at three o'clock every morning. Of course, once a man married, his wife cooked for him, even if they both worked in the fields all day.

Ah Sing's work gang included most of the camp's bachelors, a few married men and their wives. They caught the little plantation railroad cars which drove them all the way to the cane fields, about three miles away. Ah Sing's gang began to work while the sun was low in the sky and it was still cool. It was just six o'clock.

Mr. DeSilva, their luna, could be seen galloping down the hill from the manager's house. He had just received his gang's work assignment for the day. As hoes were passed out, everyone knew they were going to "hoe hana", pulling out weeds and grass from between the rows of young sugar cane.

Ah Sing thought field work always seemed eays in the cool morning. By nine o'clock, however, the sun was high, the dust rose to choke his nostrils, and his hoe handle became slippery with sweat. Workers, not used to farming, blistered their hands and scratched their faces and arms on the cane leaf stickers. A few men actually sat down between the cane rows and cried because of the pain.



They dared not sit too long, however, for fear of the luna. Mr. DeSilva, a Portuguese - Hawaiian, was not a bad sort, although he liked to act tough when the plantation manager was around. He was Colonel Ashford, a tall, thin haole with a dashing moustache, who rode his chestnut stallion like he was on parade. The workers respected him, because he was decent, fair-minded, and didn't smoke nor drink. They never spoke to him, however. All their orders came through the luna.

A ripple of concern passed over the men working near old Kun Ai Wong as the luna rode by. Kun Ai had been sick for two days with a pain in his chest, so he worked more slowly than the rest. As Mr. DeSilva's horse snorted up next to Kun Ai, the old man tried to hoe a little faster. Then he stopped and straightened up. The luna took away his hoe and pointed in the direction of the little plantation infirmary. Kun Ai had no choice but to walk the three miles back, spend the day in the shabby, over-crowded infirmary, and lose a day's pay.

A joke went around at the luna's expense, something about his fear of horses. The laughter expressed sympathy for Kun Ai, and a growing feeling of trust among the Chinese, Japanese, Korean, Hawaiian and Portuguese workers.

It was eleven o'clock and Ah Sing had been working for five hours. Long ago, his shirt was soaked with sweat - a sign Mr. DeSilva looked for by nine o'clock. If a man wasn't sweating, the luna didn't think he was working, so the man was sometimes sent home. The lost day didn't count as a day worked, nor a day paid.

Now, however, it was time for lunch and a welcome thirty minute rest. The crew ate hurriedly, scraping their tin lunch cans with fingers or chopsticks. As long as they had full bellies, they could last until four o'clock when they were through working for the day.

Although most workers stayed on the same job all day, sometimes they were called to help out other crews doing a different job. Sugar cane doesn't get planted all at once, or harvested all at once. A plantation usually has cane in all stages of growth throughout most of the year. This keeps the sugar mill busy eight months of the year, twenty-four hours a day, crushing, stirring, boiling and cooling---turning thick, juicy stalks into brownish white crystals to be shipped to all parts of the world.

Mr. DeSilva galloped up to his crew and, pointing to Ah Sing, spoke to him in the rough pidgin English, used by all races in Hawaii for communication.

"Eh, leetle pake - you lik' go 'hole hole' in da nex' fiel'? Japan boy, he sick, him pau-hana today. You go kokua?"

Ah Sing scrambled up from the watery furrow where he was hoeing and trotted after the luna. He didn't want to go, because the weather was hot and dry. "Hole hole" work (pulling dead leaves off the growing stalks) was best done after a rain. The moisture made pulling easier, softening the fine, sticky bristles at the ends of the leaves. Now, these bristles would stand out straight, scratching and tearing a worker's bare hands. Also, occasional clouds of yellow jackets, their nests disturbed as old leaves were stripped off and piled high on the ground, tried to sting through the worker's thick clothing. Those were two reasons why both men and women wore stockings or trousers, long-sleeved garments and protective veils wrapped around their faces and heads.

Ah Sing, because he was new to the camp, hadn't yet put together his field outfit, so he reluctantly approached the twenty - foot high thicket of mature cane. Red dust swirled up from the dry earth, the hot sun beat down into the green jungle---so thick, no breeze could come through. The minutes seemed unending as thirty workers moved up and down the closely packed rows of the fifty - acre field.

"Crack, crrack," went the sound of dead leaves being separated from their healthy, green stalks. "Thump, thump," went the workers' feet in the furrows. "Swish, swish," went their clothes, brushing against the plants. Someone, a few rows down, began to hum a tune, following the rhythm of the work. Another person picked up the tune and, softly, in a mixture of Japanese, Hawaiian and English, sang this song:

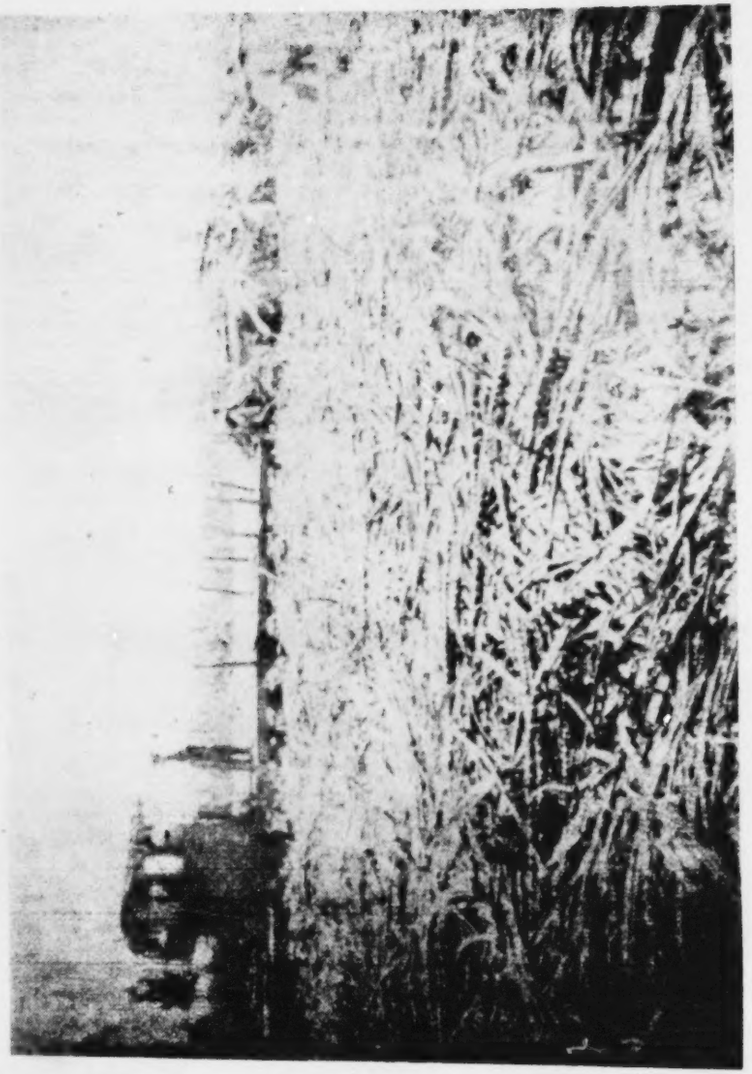
Hawaii, Hawaii
To yoo yume mite
Kita ga nagasu namida mo
Kibi no nake.

Hawaii, Hawaii
Like a dream so I came
But my tears are flowing now
In the canefields.

Ah Sing, stumbling along with the unfamiliar words, sang too, as he bent his body in time to the beat of the music.

At four o'clock the workers were pau-hana for the day. Ah Sing and the others walked wearily back to the railroad cars which took them to camp. On Ah Sing's plantation there were two camps. Families each had a little, wooden hut, and single men lived in barracks - one big, square room in which from eight to twenty men slept without privacy. Ah Sing's plantation, like many others, segregated the workers by race: the Chinese living in one building or camp, the Japanese, in another, etc. All the men in camp ate in the same place, however, in a big kitchen run by "Auntie" Haru. Her husband worked in the mill as a sugar boiler and made double what a field worker made. Ninety cents a day couldn't feed Haru's three children, so she added to the family income by cooking three meals a day for the bachelors. They each paid her $6.00 per month.

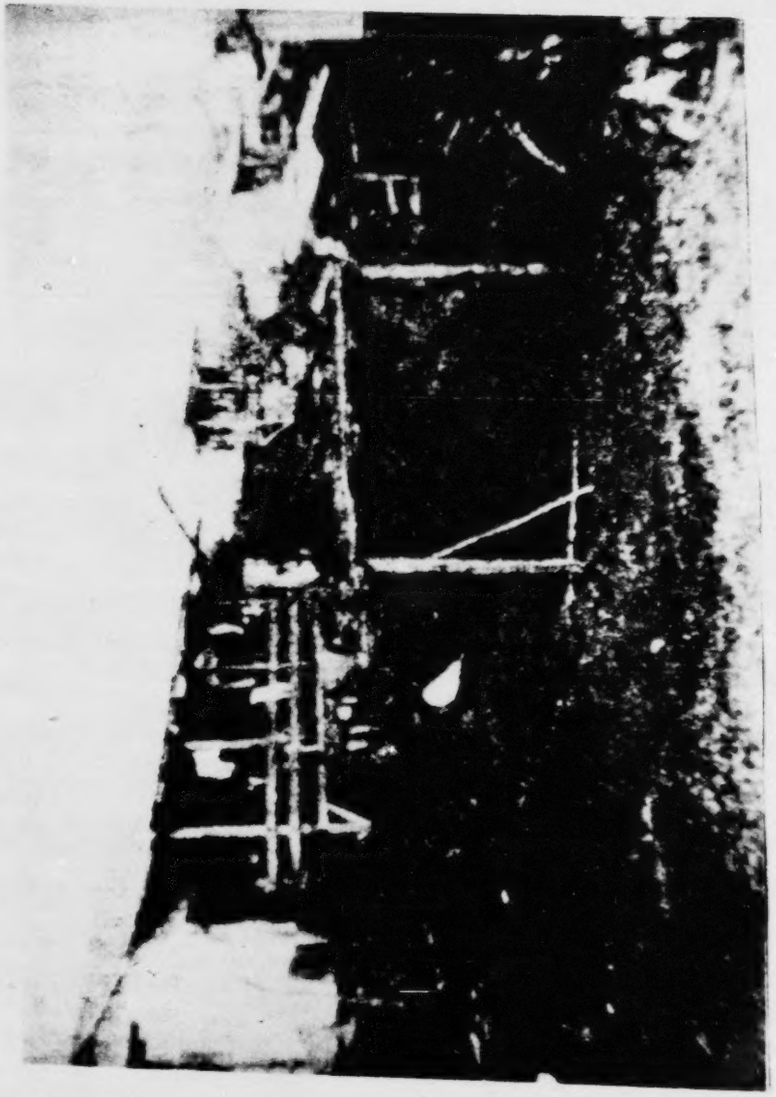
Yes. . . food was much cheaper seventy years ago, but it cost over one-third of a field worker's wages!



Steam was rising as the workers chugged home. Steam from the kitchens mingled with steam from the Japanese bath house. Ah Sing, looking down at his grubby work clothes and dirt-streaked hands, grinned at the wooden hut.

"Dose Japanee smaht buggahs," he kidded one of his roommates. "Dey mak' da Kernel geeve 'em wood, stones and plenny watah fo' wash Japan - style. You one lucky fellah if dey let you wash wid da wahines."

The bath house, following the Japanese custom of mixed public bathing, was not for outsiders. Grumbling slightly, Ah Sing and his friend walked to Haru's kitchen and asked for a couple buckets of hot water in which to wash off the worst of the day's dirt. Moani, old Haru's pretty, Hawaiian helper, quickly went to fill two pails at the pump. As the men started to take the pails, Moani swung them out of reach in a teasing way. They all laughed, although the two Chinese were shy at first. Moani's attention made Ah Sing feel very lonely for a minute. He missed not having a wife to come home to.



As he scrubbed himself, Ah Sing's nose caught the good smell of dinner waiting. He was always hungry on the plantation. Always tired, too. And, when he had a few, spare minutes to think, he was lonely.

After dinner, as on many evenings when he wasn't too tired, Ah Sing Chong sat with other Chinese men on the doorstep of his "home" and, in the dark, made plars to leave the plantation someday.

He dreamed of Honolulu with the same strength that he had dreamed of Hawaii when he had lived in southern China. He didn't like farm work; he wanted a shop of his own. With $500.00 he could open a little store, here or in downtown Honolulu.

Five hundred dollars! After working two months, he had earned $30.00 and spent $12.00 on food and $4.00 to pay back his passage money. He had not smoked, got drunk or gambled; he had bought absolutely nothing and still had only saved $14.00. How many years of saving it would take to amass his little sum of capital!

What do you think Ah Sing thought about while he lay huddled on his mat, listening to the rustling of the keawe trees, just before dropping off to sleep?

In a few hours, another day of work would begin.

A WORKER'S DAILY ROUND

This Section's Objectives:

After becoming familiar with the basic technology and geography of the Hawaiian plantation, this sub-section will try to show how one group of people - the field laborers - fitted into the system. Although plantation technology made wonderful advances, the system as a whole was noticeably backward in its awareness of the physical and emotional needs of its workers.

As the students become acquainted (through a variety of activities) with the daily struggle of one Chinese worker and his family, they should gain involvement, sympathy for and understanding of the worker's daily life and his hopes of improving his conditions.

Plantation Unit

S Lesson Objectives

I Students should be made aware of:

X 1. The long hours, hard and monotonous labor and, by
T American standards, low pay of a sugar worker
E 2. Students should reinforce their knowledge of plan-
E tation technology, geography and labor-management
N relations introduced in previous activities
T 3. Students should learn new data about housing, working
H conditions, pay and perquisites and camp social life

D Activity

A Before passing out the story, A Day in the Life of Ah Sing Chong, tell
Y students that the large and complicated operations of a plantation could only be carried out by the work of hundreds, even thousands, of men and women.

Tell them to read this account of one day in the life of a field worker. As they read, they should keep in mind two main ideas:

1. What do the story and pictures tell them of the person, Ah Sing?
2. What information can they find out about the plantation as a whole?

After the students have read their booklets, point to one of the pictures, for example, Picture #2: The Chinese Work Gang. Ask the students to tell you what they can learn about the number in a gang, their dress, age, sex, occupation, etc. Do this kind of detailed observation with one or two more pictures, just to reinforce their idea of what to look for in both narrative and visual material.

Plantation Unit

S N E I V N E T T N H E T R E E U N T E N T H

Lesson Objectives

Students should be able to represent their own impressions of plantation life by:

1. Selecting one of the pictures in the Ah Sing booklet and writing either a factual paragraph, a dialogue or a short story, conveying the picture's main theme

or

2. Selecting a narrative passage in the story and drawing, painting or sculpting it

D A Y S

Teacher Background

If at all possible, enlist the aid of the Art and English Departments in this activity. Given a few days, the teacher can watch students expand their own impressions of the plantation system and express these impressions in a congenial medium. It is recommended that this activity be evaluated as an important milestone in the unit and that students be aware of this importance. Many good pieces of student work (for bulletin board displays, oral reports or presentations to other classes) can be anticipated from this activity.

Plantation Unit

T T W E E N T H I R U - T H D A Y S

Lesson Objectives

Using three separate pieces of data, students should be able to:

1. Plan a monthly budget for Ah Sing's family
2. Be able to discuss the difficulty of raising a family on less than $30.00 per month

Activity

Distribute copies of:

(a) a food price list, entitled Retail Prices of Commodities, 1890 to 1905

(b) a graph, entitled Proportion Spent for Different Items by Filipino Plantation Families

Read the following excerpt to the class (c) noting the underlined points on the board or on an OHT.

One year later, Ah Sing Chong married Moani. They both decided to stay on the plantation until they had saved $500.00 for Ah Sing's store. Both Ah Sing and Moani were field workers. Ah Sing earned $15.00 per month and Moani earned $10.00. Although most camp families grew their own vegetables, Moani made an extra $3.00 per month raising and selling her fresh cabbages, onions, carrots and turnips to the haole families or a few working bachelors who cooked their own food. Ah Sing and Moani had one child.

Although housing, fuel and medical care were free on the plantation, Ah Sing still owed $40.00 on his passage money, which he paid back in $2.00 installments every month.

Moani and Ah Sing bought most of their food staples from the company store. They tried to buy good, nourishing food for the baby, but did not buy luxuries for themselves. Every month, Moani would also visit the Chinese store and buy a little dried fish, pickled vegetable and shoyu to please her husband. These delicacies cost $1.00 per month.

Most of Moani's household furnishings were made at the camp or donated by their neighbors. But, like all women, she made her family's

Plantation Unit

T T W E E N T H I R U - T H I S T D A Y S

Activity (Cont.)

clothing, buying cloth and thread but sharing needles and scissors. Because her husband didn't know how to make them, the family had to buy shoes, every few years.

Two of the most important items in an immigrant family's budget were money set aside for camp recreation (like weddings and picnics) and for community responsibility (like building a schoolhouse, donating funds to send the camp's brightest student to school in Honolulu, sending money back to the Old Country to take care of one's family or helping new families to get settled on the plantation). This month, Moani wanted to contribute to her cousin's wedding luau and Ah Sing set aside some of his earnings for the camp's first schoolhouse.

Whatever else they could spare, was saved for Ah Sing's and Moani's goal --- a store of their own.

Tell the class to look at the price list, using the 1905 column of items and prices in making up their budgets. Tell them to also check the graph, to get an idea of the amount of money spent for the various budget items.

Distribute Worksheet #6: Ah Sing Chong's Monthly Budget. Tell students to pay attention to the information included in the directions.

Plantation Unit

WORKSHEET #6: AH SING CHONG'S MONTHLY BUDGET

Directions: Using the graph, food price list and information read by your teacher, make a budget for Ah Sing's family. Fill in the blank spaces on this worksheet, after looking at the following information:

Budget year: 1905

Island: Kauai (Add 10% per pound, gallon or yard to any item shipped from another island.) Ah Sing and Moani are not getting settled in a new house. This is an average month with average expenses.

Comparing Liquid and Dry Measure: 2 cups = 1 pound

Standard Measures: 2 cups = 1 pint, 2 pints = 1 quart,
4 quarts = 1 gallon
16 ounces = 1 pound, 2,000 pounds = 1 ton
12 inches = 1 foot, 3 feet = 1 yard

Ah Sing Chong's Goal: _____

Income

Ah Sing's wages: _____

Moani's wages: _____

Moani's extra earnings: _____

Total: _____

Food: _____ (total)

Each item:

Clothing: _____ (total)

Each item:

Back debts: _____

Recreation: _____

Community: _____

Savings: _____

Total: _____

If Ah Sing and wife save according to your budget every month, how many years will it take them to reach their goal? _____

Plantation Unit

TWENTY-2 NDDAY

Lesson Objectives

Using the story as background information, the students should be able to:

1. Extract some attitudes and values that Ah Sing would have towards his plantation experience
2. Reproduce his attitudes and values in a brief role-playing exercise

Activity

Pass out Worksheet #7: An Immigrant's Letter Home. Tell the class that this is a copy of a real letter, written by a Chinese immigrant to his parents in 1898. Point out that this date is close to the time Ah Sing might have lived. Point to the picture of a Chinese letter-writer and explain that many workers could neither read nor write, so they said their letters out loud to a man who could write. This man, often a friend and neighbor of the other workers, wrote the letter and mailed it from the Chinese store. Even money was sent back home this way.

Ask the class to read the sample letter, noting the respectful tone, the close ties with the homeland, etc. Now ask them to re-read the last page of Ah Sing's story very carefully. Tell the students to put themselves in his place and write a letter to their parents, expressing the feelings he had just before he went to sleep. They may include complaints, homesickness, descriptions of new friends, of plantation life, of customs he doesn't understand, hopes for his future here or back home, etc.

Emphasize that the material in their letters must be factually accurate. Their imagination should be used in putting the facts together in an interesting, personal way.

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Sai - San
Chungshan District
Kwangtung
1898

My Dear Father,

I hope everybody, beginning with my august parents, is well, even during this present season of oppressive heat. I am well and pray do not trouble your mind on my account. I am fortunate in having prospered in my new venture. My humble store has doubled in business and I believe this fact is the result of your unceasing prayers at the altar of the gods for the success of your son in the Fragrant Tree Land.

Under the circumstances I feel keenly the want of an extra pair of hands to assist my work and also to add completeness to my life. I am old enough to have a wife and would beseech my beloved parents to send me a helpmate who would meet with your approval.

To your wise judgment I leave the entire matter. For only with such experienced eyes can a mother to bear sturdy sons to the Wongs be selected.

Sincerely, your son

Mun Kai

Plantation Unit

T T W E N T H R U - 3 R D A Y S

Lesson Objectives

Through the introduction of another personal source of information about plantation life (the work song or "hole hole bushi"), students can learn how a song is s udied to provide clues about people's attitudes, values and daily round activities.

Activity

Play the taped recording of "hole hole bushi" music, without any introduction. Ask the class what kind of song they think it is. (If they're unsure, ask them, "What clues does the song give you to help you tell what it's about?)

"Is the tune simple or complicated?"

"Is the rhythm flowing or 'jerky'?"

"Is the tempo fast or slow?"

"What language does it sound like? (Put words like "hana hana" and "hapaiko" on board. Relate them to the unit, "We are studying plantation life in Hawaii. From what you have studied so far, what people came to Hawaii?")

"From all these points, can you discover what the song might be about?"

Pass out printed copies (in Japanese and English) of the songs. Walk the class through the verses, by reading the English words out loud. Either orally or in writing, ask the class to tell you what they can learn about plantation life from these songs.

Plantation Unit

T T W E E N T H U R S D A Y S

Activity (Cont.)

You might do one or two with them until they get the idea. For example:

#1. Hawaii, Hawaii
But when I came
What I saw was hell
The boss was Satan
The lunas his helpers.

(Repetition of name, like chant, something looked forward to)
("But when I came" points to a change of opinion)
(Hell and Satan - strong words for evil things, when the boss and his lunas were bad, the whole place was bad)

#2. The thirty-five cents
That I earned and saved
Is gone by night
From gambling.

(Low pay means that it's hard to save anything. Why save, unless you have a goal, a reason?)
(Gambling must have been a common pasttime to get into a song. Why do you think men gambled their hard-earned money?)

Spend the rest of the period discovering information about plantation life from the rest of the songs.

At the beginning of the next class period, tell the students that "bushi" is the Japanese word for song. Tell them to look in their Plantation Data Book to find the meaning of "hole hole". Now ask them what the purpose of the songs was.

Tell the class that the nine songs follow one another in a kind of pattern, because they are telling a rather complete story of the workers' plantation experience. Ask the students to "read" this story from the pattern of the songs.

Numbers 1 & 2: reflect on bad living and lack of opportunity for poor people in the Old Country

Numbers 3 & 4: Express hope that Hawaii will be better, but bitter reality that it is not

Plantation Unit

T T W E N T H - U - 3 R D D A Y S

Activity (Cont.)

Numbers 5 & 6: express dislike of the work, hopelessness, desire to leave plantation and find opportunity in the city

Number 7: states a question about the future that worried many poor immigrants

Number 8: reveals a sense of loneliness on the part of the wife, a settled acceptance of his duties by her husband, who has probably been in Hawaii longer

Number 9: expresses hope for the immigrant's future in Hawaii)

HOLE HOLE BUSHI

I am a poor person
Those people are better off
They have good sashes (obi) and good clothes

I am so poor
Even if I die, no one will cry for me
Only the cicada on the pine-covered mountain
will cry for me.

Hawaii, Hawaii
Like a dream so I came
But my tears
Are flowing now
In the canefields.

Hawaii, Hawaii
But when I came
What I saw
was hell
The boss was Satan
The lunas
his helpers.

The thirty-five cents
That I earned and saved
Is gone by night
From gambling.

I hate "hole hole" work
Let's finish cutting cane
And go to Honolulu.

Should I go to America?
Should I return to Japan?
This is our problem here
In Hawaii.

Tomorrow is Sunday
So please come and play
My husband
Will be watering the fields
And I'll be home alone.

When I left Yokohama
I cried as I sailed out
But now I have children
And even grandchildren too
Let's go home singing **
Hole hole Bushi
The song created by
The first generation.

Odoma kanjin kanjin
An hitotachya yokashu
Yokashu yokaobi yokakimono
Ororon ororon ororonbai.
Odonga utchinda chute
Dai ga naicha kuryuka
Ura no matsuyama
Ororon ororon ororonbai.

Hawaii, Hawaii / Namida mo
To yoo / Kibi no naka.
Yume mite
Kita ga
Nagasu

Hawaii, Hawaii
Kite mirya
Jigoku
Boshi ga
enma de
Luna ga oni.

Sanju gosen de yo
Moketa kane wo
Yoru wa 'hare hare'
De minna torare.

Iya na 'hore hore' yo
'Kalai' wo yamete demashoya
Honolulu e-----.

Yukko ka Meriken yoo
Kaerooka Nihon
Koko ga shian no
Hawaii koku.

Asu wa Sunday jya yoo
Asobi ni oide
Kane ga
Hanawai
Washya uchi ni.

Yokohama deru tokya yo
[illegible] mida de deta ga
In[illegible]jya ko mo aru
Mago mo aru.

**Japanese lyrics unavailable